DOCUMENT RESUME

ED 479 232 SO 035 167

AUTHOR Bishop, Toni; Hill, Carol; Reid, Robin; Wilson, Angene

TITLE The Role of Religion in America's History and Culture: Twelve Lesson Plans for Middle and Secondary Teachers.

INSTITUTION Kentucky State Dept. of Education, Frankfort.

PUB DATE 2001-00-00

NOTE 35p.; Support provided by the PERK (Public Education and Religion in Kentucky) committee.

AVAILABLE FROM Kentucky State Department of Education, 500 Mero Street, Frankfort, KY 40601. Tel: 502-564-4770; Web site: http://www.kde.state.ky.us/.

PUB TYPE Guides - Classroom - Teacher (052)

EDRS PRICE EDRS Price MF01 Plus Postage. PC Not Available from EDRS

DESCRIPTORS Classroom Techniques; Controversial Issues (Course Content); Cultural Context; Curriculum Enrichment; Middle Schools; Primary Sources; *Public Schools; *Religion; *Religion Studies; *Religious Cultural Groups; Secondary Education; Social Studies; Student Educational Objectives; Teacher Developed Materials; *United States History

IDENTIFIERS Document Analysis; *Kentucky

ABSTRACT

These lesson plans were developed by teachers and designed to be helpful to social studies teachers in grades eight through 12, mostly in United States history or government. The lesson plans are organized in a logical order for a unit on religion. Each lesson contains educational objectives, academic expectations, context, materials needed, and detailed procedures for classroom implementation. Lesson plans are: (1) "Introduction to Religion in American Society and Government"; (2) "What Is the Proposed Context for Teaching Religion in Public Schools?"; (3) "Religious Freedom Cases"; (4) "Historical Document Analysis"; (5) "Creating a Historical Display Case"; (6) "Religion in Kentucky-Working with Primary Sources"; (7) "The Black Church in Kentucky"; (8) "Native American Religions"; (9) "Jewish Immigrant Experiences"; (10) "Catholic Immigrant Experiences"; (11) "Minority Religions in America"; and (12) "Religious Art Symbols". (BT)

Reproductions supplied by EDRS are the best that can be made from the original document.

ED 479 232

The Role of Religion in America's History and Culture:

Twelve Lesson Plans for Middle and Secondary Teachers

Developed by Toni Bishop, Carol Hill, Robin Reid, and Angene Wilson

With a grant from the
PERK (Public Education and Religion in Kentucky) committee

Kentucky Department of Education
500 Mero Street
Frankfort, KY 40601

2001

SO 035 167

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL IN MICROFICHE, AND IN ELECTRONIC MEDIA FOR ERIC COLLECTION SUBSCRIBERS ONLY, HAS BEEN GRANTED BY

A. Arrastia

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

2A

BEST COPY AVAILABLE

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☒ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

Background to Project:

When two of the curriculum developers heard former Governor Brereton Jones report on the work of the PERK (Public Education and Religion in Kentucky) committee in December 1999, our responses as ninth grade teacher of Law and Justice and teacher educator were positive. The ninth grade teacher said: "I already use almost all the documents or primary sources which their brochure lists." The teacher educator said: "How could we help more teachers include religion in their teaching of history and government?"

In May 2000, after receiving a small grant of $1200.00 from the PERK committee, four of us organized to write lesson plans over the summer that would be helpful for social studies teachers in grades eight through twelve, mostly in U.S. history or government. Toni Bishop teaches American Studies to juniors at Scott County High School. Carol Hill has taught at Bluegrass Baptist and Jessamine County High Schools and has worked with student teachers and interns through the University of Kentucky for many years; she is currently finishing her doctoral dissertation. Robin Reid teaches Law and Justice to freshmen at Lafayette High School in Fayette County. Angene Wilson is a social studies teacher educator at the University of Kentucky; she teaches the secondary social studies methods course and supervises student teachers.

After we looked over each other's lesson plans in August 2000, we decided to try them out in classrooms in fall 2000. We also presented our plans at a Kentucky Council of Social Studies session in September 2000 and to the 2000-2001 teacher education students in December 2000.

Finally, in February 2001, we are ready to present these plans for teachers in Kentucky. We look forward to feedback. Of course, religion and schools is a national issue. We are submitting a proposal to present our curriculum at the National Council for the Social Studies annual meeting in Washington, DC in November 2001.

Resources for Project:

After reading the "Education about the Role of Religion in America's History and Culture" brochure, we began to look at other resources. *Finding Common Ground* by Charles Haynes and Oliver Thomas, from the First Amendment Center in Nashville, Tennessee, was especially helpful in suggesting objectives and a frame of reference. Their brief *Teaching about Religion in American Life: A First Amendment Guide* is a wonderful starting point.

Constitutional Debates on Freedom of Religion, a Documentary History, edited by John J. Patrick and Gerald P. Long, and published by Greenwood Press, is a comprehensive source divided into five parts: colonial roots of religious liberty, 1606-1776; religious liberty in the founding of the United States, 1776-1791; the constitutional right to free exercise of religion, 1791-1991; the constitutional prohibition of an establishment of religion, 1791-1991; and constitutional issues of freedom of religion,

1991-1998. Examples of the range of documents are: the Maryland Toleration Act of 1649, The Federalist 51, Wisconsin v. Yoder (1972), The Equal Access Act (1984), and President Clinton's statement on religious expression in Public Schools (July 13, 1995).

A particularly helpful website (www.nhc.rtp.nc.us:8080/tserve/divan.htm) is the National Humanities Center's "Divining America: Religion and the National Culture" which has balanced essays that raise good questions. It was one source for the lessons on the Jewish and Catholic immigrant experiences. The websites Americanreligion.org and religioustolerance.org are recommended for the lessons on minority religions and Native American religion.

Both the PERK website (www.p-e-r-k.org) and another site, American documents for the study of history (http://kuhttp.cc.ukans.edu/carrie/docs/amdocs_index.html) provide historical documents for teachers and students. They are used in the lessons on religious freedom cases, historical document analysis, and creating a historical display case. Books which were helpful in developing those lessons include George Bundy Smith and Alene L. Smith, *You Decide! Applying the Bill of Rights to Real Cases*, Critical Thinking Press and Software, 1992; Michael J. Terry, *Government in American Supreme Court Decisions*, Houghton Mifflin, 1993; William McClenaghan, *MacGruder's American Government*, Prentice Hall, 1994; and the Center for Civic *Education's We the People: The Citizen and the Constitution*, 1995.

A new series entitled *Religion in American Life* is published by Oxford University Press. As one example, *African-American Religion*, by Albert J. Raboteau, includes the independent African church movement, religion among the slaves, emancipation, religion in the city, the black freedom struggle, and black faith in recent years. A glossary, timeline, pictures, and further reading list supplement a narrative that middle and high schoolers would find engaging.

Our Approach:

Because we think the role of religion in history and culture is often left out of our curriculum and often misunderstood, we begin with lessons which introduce the topic of religion in American society and government and consider the context for teaching religion in the public schools. We recognize religion can be a controversial topic and understand that some teachers may find it easier to use some lesson plans than others.

Our lesson plans are organized in a logical order if a teacher wished to do a unit on religion, but we expect that many teachers will use lessons that fit into their current curriculum. So "Religious Freedom Cases" may be taught in a government class, "Religion in Kentucky" in Kentucky Studies, "Jewish and Catholic Immigrant Experiences" and in U.S. History, and "Minority Religions" in a sociology class. The lesson on "Religious Art Symbols" is an opportunity to bring the humanities into social studies.

Table of Contents:

Introduction to Religion in American Society and Government

What is the Propose Context for Teaching Religion in Public Schools?

Religious Freedom Cases

Historical Document Analysis

Creating a Historical Display Case

Religion in Kentucky – Working with Primary Sources

The Black Church in Kentucky

Native American Religions

Jewish Immigrant Experiences

Catholic Immigrant Experiences

Minority Religions in America

Religious Art Symbols

We would like very much to have feedback.

Toni Bishop (Scott County High School) tbishop@scott.k12.ky.us for "What is the Proper Context for Teaching Religion in Public Schools and Jewish and Catholic Immigrant Experiences

Carol Hill (University of Kentucky) chill5191@aol.com for Native American Religions, Minority Religions, and Religious Art Symbols

Robin Reid (Lafayette High School) rreid@fayette.k12.ky.us for Religious Freedom Cases, Historical Document Analysis, and Creating a Historical Display Case.

Angene Wilson (University of Kentucky) cpd458@pop.uky.edu for Introduction to Religion in American Society and Government, Religion in Kentucky, and the Black Church in Kentucky.

Lesson Plan:
Introduction to Religion in American Society and Government

Objective:

Students will understand the centrality of religion in the lives of many Americans and the ways in which religious beliefs shape political and social views of many citizens. They will recognize that in a nation of some 3,000 religious groups, we will have to learn to live together without religious consensus, adhering to principles of religious liberty in the First Amendment.

Kentucky Academic Expectations:

Historical perspective: examine the impact of significant individuals and groups
Culture and society: explore how people and cultures of many countries, races, and religious traditions have contributed to the American experience.
Government: analyze the importance of rights and responsibilities in a democratic society.

Context:

If a teacher decides to teach the lessons as a unit, this would be an appropriate first lesson. The lesson could also be a way of bringing to present and to the local community learning about the role of religion in the nineteenth century United States. Or the lesson could be used in connection with a unit on world religions, again to relate to local community.

Materials:

newspapers, handout on Williamsburg Charter

Procedure:

Opening Activity on Local Community Religious Organizations

Provide copies of recent local newspapers (some which include religion section) and ask students to work in pairs to find articles, letters, church announcements, etc which relate to religion.

As students share what they find, make lists on board of issues and events which relate to religious beliefs and religious groups. Issues could include such hot-button topics as abortion, homosexuality, the role of women, and prayer in schools. The teacher may want to collect articles for some time to ensure a comprehensive selection. For example, the December 2, 2000 Lexington Herald Leader religion page had articles on the dedication of a Hindu religious and cultural center and an explanation of Ramadan, the month of fasting for Muslims which had begun that month. For the purposes of this lesson, it isn't necessary to discuss the issues. The focus is on helping students see how beliefs and groups influence issues. Encourage students to use their own knowledge and experience to name events and organizations sponsored and/or housed by religious groups, such as schools, fairs, food banks, youth basketball, Scouts.

Ask students if they can think of ways different religions cooperate on occasions (perhaps a Thanksgiving service) or in organizations (the National Conference/NCCJ or the Kentucky Council of Churches). Ask students to suggest both commonalities and differences among religious beliefs. Encourage students to learn from each other beyond the classroom.

At conclusion of discussion, teacher can summarize the role of religion in he community. If students have not mentioned from newspapers or discussion the entire range of religious organizations or issues in the community, teacher should do so. If the community's religious

pluralism does not extend beyond Christianity and perhaps Judaism, teacher should be sure to mention other religions, noting that the expanding pluralism in the U.S. now includes a growing number of people from all the world's religions, especially Islam and Buddhism (for instance, there are as many Muslims as Presbyterians) and also the nearly 12% of Americans who express no religious preference at all.

Teacher should also note that coverage of religion in the newspapers doubled in the 1990's, but that coverage was more political than spiritual. In terms of frequency of coverage, the Center for Media and Public Affairs found Protestants were covered most frequently (38%), then Catholicism (28%), Judaism (12%), Islam (3%), and eastern religions (2%).

Responding to Religion in the Context of Religious Diversity -- Reading/Discussion and Lecture/Discussion:

Note to teacher: Talking about responding to religious diversity can be very difficult. Teachers need to know how they feel and to know their students well. Sometimes it is easier to talk about religious diversity in terms of the first amendment right of freedom to worship than to talk about how we understand religious differences. So some teachers may want to use only the Williamsburg Charter, while others may want to use the quotation from Eck as well.

1. Teacher can ask students to individually make quick lists of similarities (such as school, community, state, nation) and differences (gender, ethnicity, religion, economic class) among themselves and then make point that religion is one of the differences.

2. The question: How can we respond to religious diversity?

Ask students to read the handout with excerpts from the Williamsburg Charter.

Discuss as a class what students think rights and responsibilities mean in this charter and how they relate to religion in their school and community, state, and nation. Why is religious liberty or freedom of conscience at the heart of what it means to be an American citizen? How does the principle of religious liberty help us live together, even though we have deep religious differences.

3. Teacher can read the following to students:

Religion scholar Diana Eck is a professor of comparative religion and Indian Studies at Harvard University. She directs the Pluralism Project which seeks to map the new religious diversity of the U.S., especially the increasing Hindu, Buddhist, and Muslim communities, and she has led a summer institute for teachers. She is a Christian (a Methodist) and was involved in the interfaith dialogue program of the World Council for Churches for fifteen years. In her book, *Encountering God* , she writes:

> The question of religious difference elicits a variety of responses. A collection of Gandhi's writings on religion is published under the title *All Religions are True*, and that assertion is certainly one way of responding to difference. At the other end of the spectrum, there are those that assert that all religions are false and are fundamentally misguided -- look at the wars and violence, the atrocities perpetrated in the name of God. A third option is to insist that one religion is true and the rest are false. Or one might claim that one religion is true and the others are partially true. Most of us have operative ideas about the diversity of religious traditions that fall somewhere along this spectrum. We carry these ideas along with us as we encounter people whose religious faith is different from ours.

Then Eck describes three possible responses in more detail:

> First, there is the exclusivist response: Our own community, our tradition, our understanding of reality, our encounter with God, is the one and only truth, excluding all others.
>
> Second, there is the inclusivist response: here are, indeed many communities, traditions, truths, but our own way of seeing things is the culmination of the others, superior to the others, or at least wide enough to include the others under our universal canopy and in our own terms.
>
> A third response is that of the pluralist: Truth is not the exclusive or inclusive possession of any one tradition or community. Therefore, the diversity of communities, traditions, understandings of the truth, and visions of God is not an obstacle for us to overcome, but an opportunity for our energetic engagement and dialogue with one another. It does not mean giving up our commitments; rather it means opening up those commitments to the give-and-take of mutual discovery, understanding, and, indeed, transformation.

Discussion here may go beyond the community to the world. Students can ask questions about the different responses, but should not be asked to make personal responses about their own beliefs.

Assessment: None is needed since this is an introductory, exploratory lesson.

Handout 1: Excerpts from the Williamburg Charter

The Williamsburg Charter was drafted by members of America's leading faiths and revised over the course of two years in close consultation with political, academic, educational, and religious leaders. It was signed in 1988 by former presidents Gerald Ford and Jimmy Carter, the two living chief justices of the United States, and by nearly 200 leaders of national life. With their signatures, these individuals strongly reaffirmed the principles of religious liberty as essential for developing a common vision for a common good. The Williamsburg Charter states in part:

> We affirm that a right for one is a right for another and a responsibility for all. A right for a Protestant is a right for an Eastern Orthodox is a right for a Catholic is a right for a Jew is a right for Humanist is a right for a Mormon is a right for a Muslim is a right for a Buddhist -- and for the followers of any other faith within the wide bounds of the republic.
>
> That rights are universal and responsibilities mutual is both the premise and the promise of democratic pluralism. The First Amendment in this sense, is the epitome of public justice and serves as the golden rule for civic life. Rights and best guarded and responsibilities best exercised when each person and group guards for all others those rights they wish guarded for themselves.

Handout 1: Excerpts from the Williamburg Charter

The Williamsburg Charter was drafted by members of America's leading faiths and revised over the course of two years in close consultation with political, academic, educational, and religious leaders. It was signed in 1988 by former presidents Gerald Ford and Jimmy Carter, the two living chief justices of the United States, and by nearly 200 leaders of national life. With their signatures, these individuals strongly reaffirmed the principles of religious liberty as essential for developing a common vision for a common good. The Williamsburg Charter states in part:

We affirm that a right for one is a right for another and a responsibility for all.

A right for a Protestant is a right for an Eastern Orthodox is a right for a Catholic is a right for a Jew is a right for Humanist is a right for a Mormon is a right for a Muslim is a right for a Buddhist -- and for the followers of any other faith within the wide bounds of the republic.

That rights are universal and responsibilities mutual is both the premise and the promise of democratic pluralism. The First Amendment in this sense, is the epitome of public justice and serves as the golden rule for civic life. Rights and best guarded and responsibilities best exercised when each person and group guards for all others those rights they wish guarded for themselves.

Setting the Stage: What is the proper context for teaching religion in public schools?

Toni Bishop, Scott County High School

Objective:

At the conclusion of this lesson, students should be able to:

Distinguish between appropriate and inappropriate methods of teaching of religion in public schools, as demonstrated by the creation of a t-chart, 3 creative scenarios involving the teaching of religion, and an appropriate lesson plan that deals with a religious topic.

Context:

This lesson, along with "Introduction to Religion in American Society and Government" is designed to give students an introduction to the topic, including why it has been controversial. It is suitable for a variety of social studies classes, including U.S. History and World Civilization.

Kentucky Academic Expectations:

2.15 Students recognize varying forms of government and address issues of importance to citizens in a democracy, including authority, power, civic action, and rights and responsibilities.

2.20 Students recognize continuity and change in historic events, conditions, trends, and issues in order to make decisions for a better future.

Materials:

overhead projector
blank index cards (4x6 or 5x8)
student handout #1 (Student Lesson Plan) -- classroom set
teacher handout #1(Appropriate Ways to Teach Religion) -- one transparency
teacher handout #2 (Scenarios) -- one transparency

*****For Kentucky Teachers: Some background material that might be helpful includes several Lexington Herald Leader articles on the posting of the Ten Commandments. The Lexington Herald Leader web site is www.kentucky.com Articles appeared on 2/9/00, 3/2/00 and 5/6/00 as well as other dates. A Tom Toles (Buffalo News) political cartoon, dealing with evolution, was used in the H-L on 4/5/00. *****

Procedures:

1. Anticipatory set:
What kind of controversy has been occurring in Kentucky recently over the teaching of religion in public schools? What document in particular has been the focus of debate and legal rulings? With a partner, brainstorm for 45 seconds what you know about this topic.

As students discuss, teacher circulates and listens to discussions, ask the questions again to refocus, then selects a student (whose discussion was heard by the teacher) to answer. Continue to call on a few students and then ask for any volunteers. Briefly discuss background to debate on posting of the Ten Commandments, etc. (Teachers might wish to refer to the Lexington Herald Leader articles for background information.) Do not allow students to discuss their specific views on how religion should be taught at this point.

2. Optional: Project the political cartoon on the overhead if available. Ask students to take 30 seconds to discuss the meaning of the cartoon with their partner. As before, circulate, and then refocus by asking questions to the whole group, then selecting a student to answer.

3. Ask why it is important for public schools to teach about religion, and why is it difficult for schools to set standards for the teaching of religion. Ask students to brainstorm at least two reasons why schools should teach about religion, and then why it is difficult. Circulate, listen to answers, then select students to answer. As students answer, record answers on a T-chart. Wrap up by asking for volunteers to share answers. Point out that freedom of religion is often called the "first freedom" among those listed in the first amendment.

4. Tell students that there is consensus among many groups about the appropriate ways to teach religion, and that these ways are supported by Supreme Court rulings. Point out that these rules only apply to the public school setting. Using the chart provided (teacher's handout # 1), write the appropriate ways to teach religion on the board (these are fairly short, but you may want to have a transparency prepared for this -- one way to do it would be to cover up the right side at first. You may also want to make copies of this for students to keep.) Ask students to brainstorm with their partners for a minute and a half to come up with examples of the "wrong" way to teach religion. Share answers using the extended wait time methods described above. As you circulate, you may need to prompt students if they struggle to come up with correct answers. After calling on several students, reveal the left side of the chart. Read aloud the answers and discuss the items on both sides, checking for understanding often.

5. Now explain that you are going to give students five scenarios or situations in which a school deals with these issues. Tell students that each situation represents either an appropriate or inappropriate way to teach religion. Read the first scenario aloud (each situation is short) and have students brainstorm with their partners for 45 seconds to decide if it represents an appropriate or inappropriate way to deal with religion, and to come up with a specific item (from the chart!) that supports their position. All the scenarios are fairly clear cut and have been ruled on, in some form, by the court system. Continue through each scenario, using the partner method. Circulate as pairs brainstorm and prompt correct answers. Call on selected students, giving opportunities to involve the whole group and carefully soliciting CORRECT answers. While each scenario has a correct answer, the supporting items from the chart may be somewhat different.

6. After completing all five scenarios, tell students that they will now write scenarios of their own. Each pair will create two short scenarios, one representing an appropriate way to teach religion, and one that represents an inappropriate way. They will have three minutes to do this. They will write each of these scenarios on an index card, then write their rationale below it, along with their judgment of inappropriate/ appropriate. As students work, circulate and prompt students. Call on selected students and have them explain their scenarios. Collect the remainder of the cards. Some students may have tricky or difficult scenarios -- explain that these are the ones that usually have to be ruled on by the court. After discussing the situations, check for understanding by reviewing the chart.

Assessment:

Explain students will now write a short lesson plan of their own to demonstrate their knowledge. With their partners, have students brainstorm for one minute to answer the question, "What are some things schools should teach students about religion? " Then have partners share with the whole group. After students have topics in mind, distribute student lesson plan and have students complete.

Sources :

Clinton's Statement on Religious Expression in Public Schools (1995)
ERIC Digest "Religion in the Social Studies Curriculum" (1993)
Finding Common Ground, (3rd ed.) Charles Haynes & Oliver Thomas, First Amendment Center (1998)
Perk Committee Brochure (1999)

Religion in Public Schools

Appropriate ways to teach religion in public schools:

* as information

* teaching about religion

*allowing purely private speech by students

* the same way a political topic is taught

*noting that a failure to teach anything about religion at all promotes the idea that it has not played a significant role in U.S. or world history

* noting that while many religions have significant similarities, they also differ in significant ways.

Inappropriate ways to teach religion in public schools:

*as indoctrination

* teaching a specific religion in order to convert students

* coercing the conscience of a student or conveying an official endorsement of a particular religion (or a religious perspective over a secular one)

* discriminating against private religious expression

* taking sides on matters of religion

* school sponsorship of a religious message

* teaching that all religions are basically the same

Scenarios on Religion in Public Schools

Situation #1 Smith County High School allows the SWAT (Students with a Testimony) Club, which is a Christian organization, to meet during a time devoted to clubs -- any student has the option of joining the club or not. Many other clubs meet at the same time as the SWAT club.

(appropriate -- allows religious groups the same access as other groups without coercion of students)

Situation #2 Students at Smith County High School are forbidden to wear "WWJD" bracelets as part of the school dress code.

(Inappropriate -- forbids private religious expression by students)

Situation #3 The principal of Smith County High School leads the student body in a prayer at the beginning of a graduation ceremony.

(Inappropriate -- conveys an official endorsement of religion, esp. Christianity. A recent U.S. Supreme Court ruling also makes it illegal for students to do this .)

Situation #4 Smith County High School offers an elective class entitled "Bible History" which uses the Bible as a textbook.

(Inappropriate -- presenting the Bible as an official historical record conveys an official endorsement of Christianity)

Situation #5 Social studies teachers at Smith County High Schools teach the concept of predestination (A Calvinist Christian belief that God decides the eternal fate of all human beings prior to their birth.)

(Appropriate -- teaching about a religion)

Student Handout #1

Student Lesson Plan : Creating an appropriate way to teach religion in a public school

Topic:_____

Why is it important for students to know this?

Objective(s):

What do you want other students to know and how will you measure that?

Procedure(s) and Materials:

List what you will need to teach this lesson and the steps you will use to teach it.

Assessment:

Describe what you will do to determine that students learned this information:

Explain why you feel this is an appropriate method for teaching religion -- use information discussed and notes taken in class

Lesson Plan
The Black Church in Kentucky

Objective:

Students will learn about the role of the black church by reading excerpts from Oral History interviews in the Black Church project from the late 1970's and will prepare to do their own interview focusing on the role of religion in their own community.

Kentucky Academic Expectations:

Historical perspective: examine the impact of significant individuals and groups
Culture and society: explore how people and cultures of many countries, races, and religious traditions have contributed to the American experience.

Context:

This lesson could be used when teaching about the civil rights movement or more generally about the role of African-Americans in nineteenth and twentieth century U.S. history or as an introduction to a classroom oral history project.

Materials:

Excerpts from interviews from Black Church Oral History Project in Special Collections at the University of Kentucky. Two copies of handouts 1 (Bottoms interview) and 2 (Bell interview) to be used as role plays.

For the teacher, the two-volume *History of Blacks in Kentucky* (Volume I by Marion B. Lucas and Volume II by George C. Wright, The Kentucky Historical Society, 1992) is an important resource. There is also a chapter entitled "Black Christianity" in John C. Boles' *Religion in Antebellum Kentucky*, The University of Kentucky Press, 1976.

Procedure:

Opening Activity:

Show the excerpt from the movie "The Long Walk Home" which starts with Martin Luther King Jr.'s voice as African-Americans in Montgomery are standing outside the church, then short segment about the bus boycott and back to a church service. This will introduce the role of the black church in the civil rights movement.

Transition:

You all know the role of Martin Luther King Jr. in the civil rights movement. Black churches have played an important role in history. We will learn particularly about that role in Kentucky by listening to excerpts from interviews of two black ministers in Louisville, done in 1979 as part of the Black Church Oral History Project.

A little history first. From earliest settlement in Kentucky blacks and whites worshipped in the same churches, but blacks saw the white church as preaching without practicing equality and so sought their own ministers and separate churches. For example, the Second Colored Baptist Church of Louisville, renamed the Green Street Baptist Church in 1860, began as a mission of the white First Baptist Church in 1839. We know something about that church's more recent history from an interview with The Rev. J. W. Bottoms. What can you learn from hearing portions of this interview? about the minister and the church and its role in the community? about how an oral history interview is done?

Role Plays:

Ask two students ahead of time or on the spot to role play Owens and Bottoms and read from the transcripts (Handout I). Ask students what they learned about the Rev. Bottoms and about the role of the church in the community. Then ask two other students to role play Owens and Bell and read from that transcript (Handout 2). Again ask students what they learned about the Rev. Bell and about the role of the church. Be sure students know what the NAACP is, that they understand evolution of words: negro, black, African-American.

Teacher can clarify the role of the church in the post-Civil War nineteenth and twentieth centuries by reading from Marion B. Lucas and from George C. Wright in the two volume *A History of Blacks in Kentucky,* or by summarizing what they said, or two students could be asked to read the two paragraphs. Ask

> Across Kentucky, the church remained, next to the family, the most important institution in the lives of blacks during the post-war years. Most black members quickly decided to establish separate congregations and though prosperity sometimes eluded them, churches represented for
> blacks the one sphere of their lives where they successfully controlled their own institutions. Whether as a hiding place during racial aberrations or a meeting place for those agitating for public schools, state-supported social programs, or political rights, churches were the center of black life. With the new opportunities freedom afforded, church leaders took up new causes. Every denomination preferred an educated ministry and most made strides in education, but the Baptists led the way by founding State University (later Simmons). In an effort to solve some
> of the problems posed the poverty which gripped the black community, churches also expanded their social activities. In doing so, they became more the center of black activity (p 228, Vol. I).

> Historically, the churches have rallied together to protest racial discrimination. In the early 1890's blacks in Owensboro, Lexington, and Louisville met in churches in their respective communities to protest the passing of Kentucky's Jim Crow railroad law, and they eventually marshaled their
> efforts and created a statewide organization comprised largely of religious leaders. From their first protest against streetcar segregation in the 1870's to the open-housing rallies led by Dr. Martin Luther King Jr in 1967, black Louisvillians have attended meetings at Broadway Temple African Methodist Episcopal Zion, Plymouth Congregational, and several Baptist churches where they first discussed their problems, decided on a course of action, raised money for the cause, and then proceeded from the churches to begin the work of ending the latest racial indignity. As
> crucial as the church has been to the black struggle for change in Louisville, it might have been even more significant in smaller towns where it was often the only institution of any strength. Louisville blacks always had a number of black leaders and newspaper editors willing
> to denounce the establishment and by the 1910's the city had the NAACP, the National Urban League, and the Commission on Interracial Cooperation. Meanwhile, blacks residing in much smaller towns, and especially rural areas, had few options besides turning to the church
> and its leaders for advice and support to resolve a racial crisis (pp. 36-37, Vol II).

Assessment:

Remind students what kinds of questions were asked during the interviews. Ask students to work individually or in pairs to write five questions to ask a person in the community, a minister or other religious leader, a layperson involved in a religious organization. Encourage a focus on the role of the church in the history and society of the community in this oral history.

Students will probably need a week or so to do an interview and provide a transcript to the teacher.

Handout I: An unrehearsed interview with Rev. J. V. Bottoms, Green Street Baptist Church for the Black Church in Kentucky Oral History Project. The interview was conducted by Ed Owens in Louisville, Kentucky, December 2, 1978.

Owens: I'm speaking with Reverend J. V. Bottoms, pastor of Green Street Baptist Church, Louisville, Kentucky. He has pastored here for some 29 years. Reverend Bottoms, could you start us off by giving us some of your personal background?

Bottoms: Well, I'm a native of Versailles, Kentucky and I moved to Louisville in the '20's and married for 53 years and my wife is also from Woodford County and I matriculated at Simmons University. . . old Simmons called Simmons University is now Simmons Bible College and I'm married to Florence, former Florence C. Carter and I having graduated from Simmons University and matriculated at the Southern Baptist Theological Seminary and I'm the first black to graduate from that school after the school became integrated when the Day Law was declared unconstitutional. That was in 19 and 52 and I have pastored three churches. For five years in Nelson County. . . I'll back up, Spencer County in a place called Camp Branch for five years, and Fairview, Kentucky for 11 ears, I've been here 20 years, this is 29th year and also I taught at Simmons Bible College. I served there as a . . . I should say from . . . from the janitor to the vice president or the acting president there. . . and I was able to write the first catalogue at the school that was without one for 18 years. I'm now a part-time teacher there, of course, with my church work here, so the Lord has been very good to me, very kind.

Owens: When was Green Street Church founded?

Bottoms: A hundred and yes, about a 134 years ago.

Owens: Why was it founded?

Bottoms: Oh, this is the second oldest national Baptist Church of black Baptists in Louisville. Really we were founded, you know, in antebellum days. Whites granted us our charter and the first (church) was in Walnut Street Baptist Chuch acting until the church became organized and part of the building that was in this little brochure that you will be able to (take) home and read.

Owens: In what location was the church founded?

Bottoms: The church was located on Green Street which is now Liberty Street. We do not have a Green Street in Louisville as such and the church moved from Liberty to this site. That was some 30 years ago.

Owens: Who were some of the early founders of Green Street church?

Bottoms: D. Jones, I remember him distinctly and his preaching there. . . by the way, he is known for his preachytism and also he was very much concerned about the civil rights factor. He was a civil rights worker, an advocate even before. . . Martin Luther King would call him a man who was before his times. Well now, have you heard of the Day Law?

Owens: Yes, sir.

Bottoms: Several universities provided opportunities for all the teachers in the state to receive their certificates or diploma for teaching, they could not attend the University of Kentucky, could

not attend the University of Louisville and all of them had to come. . . the teachers throughout the state would come to Simmons University during the summer and upgrade the qualifications of teaching and that's the other in Kentucky was the Simmons University. That really has been a great asset to the cause but there was a (bond) issue launched in our city was for the University of Louisville and Dr. Jones went to the front and said: "We will not pass a "bond" issue that will provide education for other children and my children be neglected." And he is often quoted even today, "that soup is too thin for me to drink and the (bond) issue was defeated and the following year the University of Louisville made provision for municipal college alright to be founded, you see, coming to just under the University of Louisville there and . . . therefor our church is known to stand for these things, for civil rights and for mankind. By the way, you see the picture hanging on the wall there. Dr. Martin Luther King made his last public appearance in Louisville in this church, that picture was taken just two or three months before his assassination and that picture is taken in front of the church. That's Dr. Hargis, preacher on the right. That was on the front of the church there and you see that picture up there. There's three blacks there that finished the Southern Baptist Theological Seminary. In our church five members of my church made the march on Washington when Dr. Martin Luther King spoke there, you know, his famous speech that he delivered there. What was the title? I'd been to the mountain of freedom" and five of our members were there and this church is known for its stand and even in doctrine. I'm blessed to inherit that and the Lord blessed us to take a stand for the Baptist principles and civil rights. We don't talk too much but we try to do quite a bit.

Handout 2 An unrehearsed interview with Reverent William Hollis Bell, Calvary Baptist Church for the Black Church in Kentucky Oral History Project. The interview was conducted by Edward Owens in Louisville, Kentucky on December 2, 1978.

Owens: My name is Edward Owens. I am working with Dr. George Wright, a history professor at the University of Kentucky on his oral history project The Black Church in Kentucky. I am speaking with Reverend William Hollis Bell, pastor of Calvary Baptist Church, Louisville, Kentucky. He has pastored here for some twenty-one years. Reverend Bell, could you start us out by giving us some of your personal background?

Bell: My personal background. I was born in Louisville, Kentucky 1720 West Oak Street in the year of 1908. I attended the public schools and also Central High School of Louisville. In 1928 I married and I moved to Detroit, Michigan. I didn't complete high school in Louisville. I also attended Northwestern High School in Detroit. My purpose for going to Detroit. I wanted to be a mortician, an undertaker. Study mortuary science and the Depression came and that went down the drain. In the meantime I worked at Ford Motor Company and various industrial plants and in the year 1937 I was inspired to preach. After acknowledging my call to my pastor Reverend A. M. Martin of the New Life Baptist Church, I was later given the privilege to preach my trial sermon. . . I might say that education among the black people of America has been sponsored by the church. Our early teachers, our first teachers were ministers, preachers, they used their little church houses to educate our children. Most of our black colleges had their begining in the black church. They are in dire need today. Since integration and various institutions, state institutions, have dropped the color bar our schools are in dire need to finance to maintain themselves because we believe in separation of church and state. The National Baptist Convention is sponsoring drives now to implement our schools that they be maintained on the highest level on academic study and also religious education. So no institution or no organization sponsors the church. She sponsors herself by the adherence to the gospel and the love of Jesus Christ.

Owens: Is the black minister still the leader in the black community?

Bell: I might give you this insight as to his importance to the black community. As we study history and the development and the achievement of negroes in America they got their inspiration and they also got their courage to venture out into enterprise. It is from the church, the guidanceof the black minister that most of our negro institutions have come into being and have been sustained. Most of the outstanding negro insurance companies of America had their beginning from the emphasis of the church. I can recall when I was a little boy here in Louisville when the Domestic Insurance Company was being formed and the Mammoth Insurance Company which was first and also our negro banks. At that time we had two, they went under, but we have another now, The Continental National Bank. And the black church allowed those men to come before their congregations to get support for these insitutions. If you read the history of most negro insurance companies in America they got their springboard from the black church and the interest of the black minister. You take today if there is an enterprise that is being sponsored by negroes they always turn to the church to support them. They come before our gatherings, they come before our conventions. They come before our local committees and they ask us for their support even in the field of mortuary science, in the field of restaurants, in the field of garages, in the field of gas stations. I might say without hesitation that the black church is the rallying point of the negroes in any worthy enterprise. For instance, executive secretary of the NAACP was here a few days ago, Reverend Hooks, and he met with the ministerial convention of

Louisville and he said without the Baptist Church. . . without the churches the NAACP could not exist.

Jewish Immigrant Experiences in America

Toni Bishop, Scott County High School

Objective:

At the conclusion of each lesson, students should be able to:

Discuss and write about how culture and socioeconomic status, in connection with religion, shaped immigrant experiences in the late nineteenth and early twentieth century.

Context:

This lesson is primarily intended to supplement the study of immigration (especially late 19th and early 20th century) in U.S. History classes. The use of primary sources and film is intended to create a sense of empathy in students, so that they can identify with the issues of establishing an identity faced by these groups.

Kentucky Academic Expectations:

2.16 Students observe, analyze, and interpret human behaviors, social groupings, and institutions to better understand people and the relationships among individuals and groups.

2.20 Students recognize continuity and change in historic events, conditions, trends, and issues in order to make decisions for a better future.

Preparation:
Prior to teaching this, I recommend the following background information:

From the National Humanities Center website (www.nhc.rtp.nc.us:8080):
Divining America: Religion and the National Culture:

19th Century Link -- ""The American Jewish Experience: Immigration and Acculturation"
20th Century Link - "The American Jewish Experience: Antisemitism and Assimilation"

The two articles on Jewish experiences are by Jonathan D. Sarna and Jonathan Golden of Brandeis University. They are very informative and have suggestions for guiding student discussion. The articles, which are from the National Humanities Center, give detailed information on the central issue of identity, and how being "American" and yet retaining their Jewish heritage was a challenging issue for Jewish immigrants (as it was for most minority groups). The issue of class is also discussed -- the article differentiates between East European Jews and other groups, such as Sephardic (from the Iberian peninsula) and Ashkenazic (from Germany) Jews.

Materials:

"Letters from a Bintel Brief", a primary source (widely available -- one source is America Firsthand: Volume II, 3rd ed. Edited by Robert Marcus and David Burner, St. Martin's Press, 1995.)

Hester Street (1975), directed by Joan Micklin Silver. The video is not widely available, but it can be rented commerically and is available in several libraries.

Also helpful in preparation is the article on Hester Street in Past Imperfect: History According to the Movies. (Hester Street is reviewed by Joyce Antler; the book is edited by Mark C. Carnes, and published by Henry Holt in 1995.)

A variety of other resources are mentioned in these publications.

Procedures:

1. Anticipatory set: (Bell ringer)
Ask for students to respond with a short paragraph:
What problems do immigrants face when they first arrive in a country?

2. Ask for several responses, and keep a list on the board or overhead. Answers will vary.

3. Have students read "Letters from a Bintel Brief," using the worksheet provided as a guide.

4. Have students read letters aloud and discuss what specific problems they identified. Were they similar to those they anticipated? How are these problems similar to ones immigrants might face today?

5. Why is the question of whether or not to assimilate to American culture so painful for these immigrants? How did being Jewish make these immigrants particularly isolated? What is the connection between religion and social class? Was assimilation more difficult for men or women? Why?

6. Watch all or portions of Hester Street. This independent film, made in 1975, is based on an 1896 story "Yekl" by Abraham Cahan, the editor of the Bintel Brief. The focus of the movie is the effect of assimilation on a Jewish couple in 1896. The movie is in black and white with some Yiddish subtitles, and it is not really necessary to see the entire film to get the major themes. It is a well crafted period piece, but a little repetitive. The two scenes that can be used to illustrate the ideas are the opening scene at a dance hall, and then a later scene (approximately 35 minutes in) where the main character, named Jake, goes to meet his newly arrived wife and son at Ellis Island. A

major conflict develops over Gitl (the wife) and her "greenhorn" ways, including her persistent wearing of a "sheitel" (wig), which was traditional for Orthodox women. The movie documents the breakdown of the marriage, mainly due to the different pace of assilimation between husband and wife. These gender issues tie in nicely with the letters from a Bintel Brief.

Assessment:

After students watch these scenes (or the entire movie), have them write a journal response from Gitl or Jake to the other. Can their differences be resolved? How?

Extension:

Have students read the article "The Ballad of Leo Frank" in Us and Them: A History of Intolerance in America. The story focuses on the 1913 murder trial (and lynching) of Leo Frank, a New York Jew living in Georgia. The case deals with many issues, including regional and class prejudices as well as discrimination based on religion.

The book is part of the series The Shadow of Hate, from the Teaching Tolerance project of the Southern Poverty Law Project. The entire package of materials (which include a video and curriculum guide) is available free of charge to schools. (Write to : The Shadow of Hate, Teaching Tolerance, 400 Washington Avenue, Montgomery, AL 36104. The Southern Poverty Law Center also has a website.)

Questions from "A Bintel Brief"

1. What does "bintel" translate to in English?

2. In what year was this column first published?

3. In what language was this newspaper written?

With a partner, read three letters from "A Bintel Brief" and answer the following questions or each letter. Each person must complete a worksheet in order to receive credit. (15 points total). Please write your answers on a separate sheet, being sure to label which letter is being answered.

1. List three details about the writer (name, age, gender, country of origin, etc.). Details available will vary.

2. What particular problem is being presented?

3. Do you think that this problem is typical for a new immigrant? Why or why not? Would a new immigrant today face similar problems? Why or why not?

4. What advice would you give to this person?

5. Are these problems generally religious or cultural? Would any immigrant have these problems, or are they typical of Jewish immigrants in particular?

6. Was "Americanization" a good option for these immigrants? Why or why not?

Read the answer to this letter. How does your advice compare to the advice given in the column?

Catholic Immigrant Experiences in 19th Century America

Objective:

At the conclusion of this lesson, students should be able to:

Discuss and write about how culture and socioeconomic status, in connection with religion, shaped immigrant experiences in the late nineteenth and early twentieth century.

Context:

This lesson is primarily intended to supplement the study of immigration (especially late l9th and early 20th century) in U.S. History classes. Specific material covered includes the Know-Nothing party, nativism, and the debate over Catholic school funding.

Kentucky Academic Expectations:

2.16 Students observe, analyze, and interpret human behaviors, social groupings, and institutions to better understand people and the relationships among individuals and groups.

2.20 Students recognize continuity and change in historic events, conditions, trends, and issues in order to make decisions for a better future.

Preparation: Prior to teaching this, I recommend the following background information:

From the National Humanities Center website (w~vw.nhc.rtp.nc.us:8080): Divining America: Religion and the National Culture:

l 9th Century Link --"Roman Catholics and Immigration in Nineteenth -Century America" 20th Century Links-- "Roman Catholics and the American Mainstream in the Twentieth Century" The articles on Catholicism are by Julie Byrne of Duke University. They are extremely informative and have suggestions for guiding student discussion.

Materials: *primary sources (available on-line -- I used American History Online -- http://longman.awl.com/history/primarysource~ . Excerpts are included in the lession.

Procedures:

1. Anticipatory set: (Bell ringer) In small groups (3 or 4), have groups read "The Secret Oath of the American Protective Association" and one of the questions listed below -- assign one question to each group?

2. After 1-2 minutes, have one member of the group share answers and discuss. Ask students what the reference to the Pope in the last sentence means. (Many Americans felt that loyalty to the Pope would outweigh the immigrant's loyalty to the American government.)

3. Give students a mini lecture or refresher on the "Know Nothing" Party (see notes) and nativist movement of the 1 840's.

4. Again in groups, have student's read "Examiner's Questions for Admittance to the American (or Know-Nothing) Party, July 1854." Have each group discuss the following questions: Why did many activists feel that Catholics in particular threatened American traditions? How is this similar to what you read about the American Protective Association? (Point out that in both cases political power is at stake, not religious conflict.)

Give students 2-3 minutes to discuss, then share answers. (For preparation refer to section on "guiding student discussion" in Byrne's article on nineteenth century Catholic immigration.)

5. Point out reference to the "increasing role played by Catholics in education" and share information about the debate over use of the King James version of the Bible in public schools. (See notes.) Explain how the issue also addressed school funding.

6. Ask students in groups to discuss relationship to modern school voucher debate. What light does this historical information shed on the current controversy ? Share answers.

Assessment: Have students write a brief feature article (or editorial) describing the historical connection between school funding and religious education.

There are several potential **follow up activities** for this lesson, including:

1. Have students read "In the City of Brotherly Love" (Teaching Tolerance). This story deals with nativist reactions to Catholic schooling requests in Philadelphia in the 1840's. Teaching Tolerance materials are available free of charge from the Southern Poverty Law Center,

2. Read "Lee Chew, Life of a Chinese Immigrant." (primary source -- also available from American History Online.) How are his experiences similar to those of Jewish and Catholic immigrants? How are they different?

3. Watch all or portions of Far and Away *(1992)*. The film shows discrimination experienced by Irish Americans in 1890's Boston.

4. Compare the election of 1928 and 1960. How did the American public and press react to the Catholicism of Al Smith and John F. Kennedy? (In both cases, intense debate centered on the issue of potential papal involvement in U.S. affairs.)

Lesson Plan:
Islam in the United States: Hate Crimes and Hope

Objective:

Students will learn some basic information about Muslims in America through a short lecture, an interview, and a reading, understand both hate crimes and possibilities for hope, and state several things they have learned and formulate questions to learn more.

Context:

This lesson responds to the need, particularly after the events of September 11, to understand Islam in the United States.

Materials: Interview/role play. Handout from Diana Eck's book, *A New Religious America: How a "Christian Country" has become the world's most religiously diverse nation.*

Procedure:

Instructional Set: Read aloud to students excerpt from email sent the Monday after September 11 to state employees in Frankfort, Kentucky asking them to boycott the Pizza Inn owned by Iranian-Americans.

. . . on Tuesday, September 11, 2001, the operators of the restaurant were clapping and cheering while watching on tv in the back room, the replay of the planes crashing into our buildings. If you haven't noticed, the operators are of Islamic decent (sic). . .

How dare they come here from another country, live here, operate a business here, support terrorism against us (their customers) and expect us to ever again walk through their doors and support their business, which in turn supports their livelyhood (sic). Hey folks, we need to send a message that they can't have it both ways, they cannot come here and take our money and also support an intentional and malicious act against all of us as Americans and all of humanity.

Ask students what the email illustrates. Explain that the email was untrue and was attacking people on the basis of their religion and national origin. Explain that government officials quickly denounced it, and that in the next few days many state employees, and the governor of the state, went to the restaurant for lunch to be supportive of the Iranian-American owners.

Ask students to define a hate crime. (You may use the definition in the House Bill 74 on hate crimes, found in thomas.loc.gov: violence based on actual or perceived race, color, national origin, religion, sexual orientation, gender, or disability of the victim.) Ask students to give examples of hate crimes against Muslims or people of Middle Eastern background that have occurred since September 11, either locally or in other states. The Council on American Islamic

Relations (CAIR) had received information about 800 incidents in the month after September 11 and the Department of Justice 153 reports. (In Lexington, Kentucky, several bricks were thrown through the local Islamic Center and four international students at the University of Kentucky were attacked in separate incidents. All the incidents were denounced by the university administration and the local news media.)

Transition:

An October 2001 poll showed that 65% of Americans were unfamiliar with Islam and 66% were worried about conflict with Islam. This lesson offers three ways to learn more about Islam in the United States: a brief lecture with information about Islam from Diana Eck's new book, *A New Religious America, How A "Christian Country" Has Become the World's Most Religiously Diverse Nation*; an interview with an American Muslim in Frankfort, Kentucky after the September 11 events; and an excerpt from Eck's book about a mosque and a Methodist Church building side-by-side in Fremont, California. At the end of the lesson, students will be asked to list two new things they have learned and write one question.

Learning about Muslims in the United States:

Share the following information, from Eck's *A New Religious America*, on the chalk or dry erase board or on an overhead transparency.

The huge, white dome of a mosque with its minarets rises from the cornfields just outside Toledo, Ohio. There are 1400 mosques in the United States.

There are more Muslim Americans than Episcopalians, more Muslims than members of the Presbyterian Church USA, and as many Muslims as there are Jews – about six million.

On June 25, 1991, a Muslim imam stood in the chamber of the U.S. House of Representatives and offered a brief prayer as the chaplain of the day. It was the first time in American history a Muslim had done so. He was Siraj Wahaj, an African-American Muslim leader from Brooklyn, New York. He prayed:

> *In the name of God, Most Gracious, Most Merciful, Praise belongs to Thee alone; O God, Lord and Creator of all the worlds. Praise belongs to Thee Who shaped us and colored us in the wombs of our mothers, colored us black and white, brown, red, and yellow. Praise belongs to Thee who created us from males and females and made us into nations and tribes that we may know each other.*

African-American Islam constitutes from 25 to 40% of Muslims in America with Farrakhan and the Nation of Islam a small minority and most others following W. D. Mohammed.

Islam is the most misunderstood of America's religious traditions, though it is theologically and historically closer to Christianity and Judaism than Hinduism or Buddhism.

The Islamic Society of North America has its headquarters in Plainfield, Indiana; it grew out of the Muslim Student Association organized in the 1960's by international students from South Asia and the Middle East.

Learning from an American Muslim in Kentucky

The following is shortened from a longer interview with Alauddin A. Alauddin in *The State Journal* newspaper in Frankfort, the capital of Kentucky, on October 7, 2001. It could be presented in class as an interview, with one student acting as staff writer Charles Pearl and one acting as Alauddin.

Pearl: Please give us some biographical information on yourself. Where were you born and educated and when did you move to the United States?

Alauddin: My parents are originally from India but I spent a significant part of my life in the Middle East in Kuwait. I've been in the United States since 1992. My wife and I both went to graduate school at Louisiana Tech University and we both graduated with master's degrees – mine in civil engineering and hers in chemistry. We then moved to Frankfort and have been here about seven years.

Pearl: What is your job?

Alauddin: I'm presently branch manager for the Kentucky Division of Air Quality's Permit Review Branch. My branch reviews permit applications for any type of construction or operation of a facility that would have an impact on Kentucky's air quality. This was supposed to be a one-year stop in Frankfort. But we found Frankfort to be a nice, small, friendly town, and I had the opportunity of working in a field that I've always been attached to. I also worked with some of the most competent and dedicated people in the environmental protection field that contributes to human health. And so, when you have a good place to live and raise your children combined with a job that you actually look forward to going to, it's kind of hard to leave.

Pearl: How many Muslims are in the Frankfort area?

Alauddin: I would say about 25 to 30 Muslim households.

Pearl: How many Muslims are in Kentucky and the United States?

Alauddin: I would estimate a few thousand in Kentucky. In the United States, there is estimated to be about 6 million Muslims.

Pearl: Have you spent a lot of time watching and listening to news programs since the September 11 terrorist attacks?

Alauddin: I was in Austin, Texas at a meeting on behalf of the state when this occurred. Once that happened I think the meeting lost its meaning. So I spent a lot of time in my hotel room tv for the first couple of days, and also trying to find way to get back home. Once I got back home, there was the bigger question of helping our children, especially my son, deal with what had happened. We watched some TV together. We explained a few things, but after that we pretty much turned off the TV.

For me, as soon as that second crash occurred, I was suddenly going from curiosity to fear. I feared for what happened. I feared for my family right away. The first thought was: oh, my God, this is horrible. The second thought was: oh, God let this not be the work of anybody related to Islam or Muslims. And I have read that that was the same thought that came to NBA basketball player Hakeem Olajuwon. And then, of course, there was concern for my family. One of the first things I did was to call a friend here in Frankfort and asked him to go by my home and

pick up my wife and children so that they would not be alone. When our flights kept getting canceled day after day, a colleague from Ohio, Tom Winston, took the initiative and went across the street to a car dealership and picked out a car. He charged it to his credit card and invited us to drive back with him. And if there is a silver lining, and I look for as many as I can in this case, both he and Jon Maybriars, my other colleague from Kentucky, are now among my closet friends because we shared some pretty gut-wrenching times.

Pearl: What do you think will be the most significant impact in the lives of Muslim people in the wake of the attacks?

Alauddin: I think there are two. One was the immediate impact. And the other is the long-range impact. The immediate impact was grief. And it's so unfair because the whole nation was grieving at that time, and so was I, and I would say so were Muslims in this country. But apart from being allowed to just grieve for what had happened, Muslims also had other things to worry about. We had to worry about the security for ourselves and our family because we had seen a backlash against Muslims after the Oklahoma tragedy.

The other thing that was huge for us was having to explain it to our children. Children who were born in this country and were being raised not simply as Muslims but American Muslims. It was personally very difficult for me to explain this to my son. I remember explaining to him once why he could not pull a blade of grass from the ground in the park, saying that since he was a Muslim, he had to respect all forms of life including this blade of grass that was alive. And it was funny, he immediately came back to me and said, "Well, what do you do when you mow the lawn?" And I laughed and said, "No, you're not really taking a life then, you're basically giving the grass a haircut." To raise a child along these standards and then hear him ask the question in the wake of this tragedy, "Did Muslims do this?" – the answer to that question is very hard. My answer to him was, "Son, there are good people in this world and there are bad people. And both good and bad people may profess or associate themselves with different faiths, be it Islam or Christianity or any other faith." I said the people who did this were very, very bad people, and they deserve to be caught and punished, regardless of what faith they think they belong to. And I said as far as being Muslims, you could not be Muslim and do anything that would harm the innocent. Because regardless of whether they would be caught by the police here, God would certainly hold them accountable.

Regarding the more long-term impact in the life of Muslims, I'm reminded of a statement made by a spokesman for the Council of American Islamic Relations. He said everything that Muslims in America have worked so hard for over the past years was suddenly taken away in one day. The early Muslims simply blended in at the expense of their faith and identity. The effort over the past few years has been for Muslims to find their place in this society. To be a contributing, law-abiding member of this society, while maintaining their identity as practicing Muslims. The effort was for society to get used to seeing a Muslim woman doctor that wears a head scarf or an engineers that happens to be a bearded Muslim. To practice the Islamic faith and yet be a part of mainstream American society and not really stand out.

Pearl: What do you feel are the big misconceptions about the Islamic faith?

Alauddin: I think one of the misconceptions about the Islamic faith is that people perceive Islam to be a distant religion that is unrelated to Christianity or Judaism. The truth is that apart from the divinity of Jesus, peace be upon him, the Islamic faith is primarily a continuation of Judaeo-Christian teachings. The other thing is that people tend to look at individual countries or cultures and see certain practices and say, oh, that's Islam. We need to remember that this happens both ways. If you were sitting in India, or Pakistan, or a Middle Eastern country and you looked at America and you looked at the practices of a David Koresh, or if you looked at the practices of any other fringe group and said, "oh, that's Christianity," would that be fair? A lot of times what you see is what the media thinks will get your attention. When we visit India, I am surprised how much time we spend defending America. I am surprised by how many people know David Koresh but not the Rev. Billy Graham.

Pearl: What are some of the rules of your faith such as praying so many times a day, fasting?

Alauddin: The primary rule in our faith, what makes you a Muslim, is to bear witness in your heart that there is only one God. And to accept the prophecy of Muhammad, peace be upon Him, as the final prophet. We believe that his teachings and the Holy book that was revealed to Him are sort of a compilation and a consummation, if you will, of all the preachings that came before it. And so we are bound by that. Muslims are required to pray five times a day. We pray before sunrise, just before noon, just before the sun starts to set in the afternoon, right after sunset, and then a few hours after that just before you go to bed. All theology aside, I feel that if you're standing before God and baring your soul five times a day, what are the odds that you would commit a crime or do something evil in between those prayers? So the concept that I understand behind it is a sense of awareness of God throughout the whole day. Muslims fast during one month. It's called the month of Ramadan. We fast from sunrise to sunset and we abstain from eating or drinking or any intimate contact with our spouses.

Pearl: And this is for an entire month?

Alauddin: This is from sunrise to sunset for 30 days. The Muslim calendar is based on the lunar cycle and is therefore about 10 days shorter than the Gregorian calendar. So the month of Ramadan moves up about 10 days every year. Nowadays, the month of Ramadan is around mid-November to mid-December, which makes it relatively easy. It's winter and the days are very short. What do I get out it? Well, for one thing I get empathy. A sense of what people, who actually are starving, are going through. The other thing it does for me is that it helps me build self-control. The third thing fasting does is that when you free yourself from food and drinks and other pleasures of life, it's amazing how much easier it is to feel connected to God.

After Ramadan there's the day of Zakat or charity. A Muslim is required every year to give 2.5 percent of his net worth to charity. And mind you, it is the net worth, not your annual income. The word Zakat actually means "to purify" and it is termed as the purification of your wealth. Because the Islamic society is envisioned to be a society in which people are more or less on equal economic terms.

Finally, there is the Pilgrimage to Mecca. I have been to Mecca twice but not at the time of Pilgrimage. You can go any other time and perform the same rituals, but it's not considered what's called the Hajj. That is specifically at a particular time of the year. They only allow 3 million people. But it's truly a remarkable sight. CNN lately has been doing some coverage and it's really a fascinating sight. If people want to see the real message of Islam, about true brotherhood and equality across races, all you have to see is the sight of Hajj. There you will see 3 million people, black, white, oriental, men, women, all dressed essentially in the same dress standing before God. There's a dress code. For men, it's two pieces of unstitched cloth, without any sort of adornment and without any jewelry or anything else. And so, if you were at Hajj and the king of Saudi Arabia and a homeless man from the streets of Frankfort were there, you would not be able to tell one from the other. The entire meaning of Hajj is for you to come before God as one, and bare your soul, and seek forgiveness as you perform the rituals of the Hajj.

These are what are called the five pillars of Islam, and I have touched on all of them. The number one is the faith, one God and the prophet Muhammad, peace be upon Him. The second one is praying five times a day. The third one is giving charities, Zakat. The fourth one is fasting during the month of Ramadan. And the fifth one is performing Hajj, if you can afford it.

Pearl: What does Jihad mean?

Alauddin: Jihad means to struggle. And as a Muslim there are two types of struggles. One is the internal Jihad, that is, to struggle against yourself, to stay away from what is wrong. The second half of Jihad is to fight against oppression in your society or against someone who is trying to drive you out of your homeland. That's why you see this term commonly used in these Middle Eastern countries. These are people that feel that they are struggling against nondemocratic governments in their country and facing religious oppression. For example, did

the Afghan people consider their war against the Soviets as Jihad? Absolutely. But the distinction that needs to be made is Islam prohibits taking any life without just cause. The Prophet, peace be upon Him, when he would send a governor to a new province, he would advise him to not even destroy trees, to not harm civilians, to not even destroy the infrastructure, and to even protect places of worship. When the prophet of this religion would give such clear instructions to his people, how anyone can take something dastardly like the events of September 11 and somehow call that Jihad, or somehow call that Islamic, is really beyond my comprehension. There is absolutely no connection there at all.

Pearl: What does Islam offer which can help restore values of compassion and justice in our society?

Alauddin: I think that if we ever take away the stigma of Islam and Muslims, we will see that there is a lot that Islam has to offer to American society. Muslims do not consume alcohol at all. And probably we would be the most fervent supporters of Mothers Against Drunk Driving. Muslims would be fervent supporters of initiatives to address gambling. Islamic values are in many ways similar to Christian values. So people who are trying to revive Christian values – and by that let me be clear, I'm talking about values as opposed to imposing religious practices on anybody – will find Islam and Muslims to be your strongest allies. The Islamic religion not only respects but requires the respect for parents and taking care of the elderly. Islam actually requires active upbringing of children, raising them with a value system, in addition to a secular education.

Pearl: What is special to you about the United States?

Alauddin: Having lived in India and Kuwait and having traveled to a few countries I can say that my wife and I made a conscious decision to raise our children in this country. The reason behind that is that we found three things in this country that are very important to us and I think those are the three things make America what it is. Frankly, you'll find this strange, maybe, coming from a Muslim. But I think that America is blessed by God because of these things.

The first thing we felt and we saw was equality among people. If you were an American you were an equal to every other American. Now, I'm not being naive about racism and about discrimination out there, but I'm saying constitutionally, legally, my son is no less an American than any other child growing up in our neighborhood.

The second thing is that there is freedom to be who you are. Now given, sometimes it's frustrating. People may say, well, we can friends, but only as long as you dress like me, or talk like me, or you come after work to have a drink with me. But by and large, America allows you a sense of religious and personal freedom that other countries do not allow. Therefore, once we raise our children, and we teach them what we teach them, they will still turn 18 and make up their own minds about what they believe and what they don't believe, what they practice and what they don't practice. And the America I know will allow them to do that.

The third thing is corruption. Once again I'm not being naive and saying that there is no corruption in this country. What I'm saying is that an average person like myself can still live here, earn a respectable living and raise a family without having to deal with corruption on a day-to-day basis. I think as long as these three things stay a large part of what is America, I think this will continue to be a blessed land.

Hope – Next Door Neighbors: Muslims and Methodists

Ask students to read several pages from the last chapter of Eck's book, entitled "Bridge-building." In the ensuing discussion, ask "How do the Muslims and Methodists cooperate? What makes cooperation hard? Why is the cooperation important and worthwhile?"

Exit Slip:

Students should write down something new they learned from the lecture, interview, or reading and then write a question they would like to ask.

Dear Carol, Robin, and Toni,

This is my first draft of a lesson plan on Muslims in America. (Robin, I've talked with Carol and Toni but haven't seen you. We have talked about adding a lesson on Muslims and perhaps using it as a focal point at NCSS in DC. You are not going or ?) I know this is more than one class period. I know the interview (even shortened) is probably too long – what should I cut? I know we need to include some website and other resources. Help me please. And try some of this out, if you want to.

By the way, I'm ordering copies of the Monitor's special section about ten days ago entitled "Why Do They Hate Us?" for my students and will order some extras. It's excellent, also online at csm.org.

Peace, Angene

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

NOTICE

Reproduction Basis

X	This document is covered by a signed "Reproduction Release (Blanket)" form (on file within the ERIC system), encompassing all or classes of documents from its source organization and, therefore, does not require a "Specific Document" Release form.
	This document is Federally-funded, or carries its own permission to reproduce, or is otherwise in the public domain and, therefore, may be reproduced by ERIC without a signed Reproduction Release form (either "Specific Document" or "Blanket").